192
197 uanian Psalter: "If we observe many strange words in the Lithuanian language, it will be found that it is a mixed language, stemming from other major languages, especially Greek and Latin, a fact which becomes evident for example in the proverb of the Lithuanians: Dewas dawe dantes, Dewas dos ir dones; that is, 'If God has given teeth, he must also have given bread.' Whoever knows Greek or Latin will find that most of the words take their origin from these languages." (10)

[531]

10. Quoted on the basis of Bezzenberger, see footnote 13[1]

199 We have seen[2] that Indo-European linguistic research in its further development has not confirmed this view of the old Königsberg clergyman, although it still haunted the German press during the First World War. (11) /18/ Rather, linguistic

[113]

11. Prof. Dr. Leo Brenner, "Litauer und Preussen, Stammesbrüder der Griechen," Deutsche Tageszeitung, September 12, 1917.

research has shown us that Lithuanian, together with Greek and Latin, originated in a common primitive language--Indo-European, and that the similarities of these languages are due to this fact. That these similarities are so striking, however, finds its explanation in the unusual antiquity of the Lithuanian language, which in this regard occupies a unique position among all the Indo-European languages. Schleicher already finds it remarkable that so ancient a language still exists at all. He refers to the dual and the seven Indo-European cases in Lithuanian that at times match the Sanskrit. He stresses that Lithuanian remained almost completely free of the great sound changes which the rest of the Indo-European languages underwent, and assigns to Lithuanian a similar role in the framework of the

1 [see cat. 116, pp. 17-18 -- Analyst]
2 [see cat 116, pp. 8-13 -- Analyst]

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[For a discussion of literature in Lithuania, see category 116, pp. 83-110, and 221-341.
Pp. 83-110 include the Raudos or Lamentations for the Dead; Fairy Tales and Sagas; Proverbs and Sayings; Folk Riddles; Study of the Lithuanian Folklore.
Pp. 221-341 cover Lithuania's Artistic Literature. Pp. 221-226: The Literature of the 16th and 17th centuries. Pp. 226-234: The Beginning of Poetry in the 18th century. Pp. 234-262: The Literature of the 19th century up to the Proclamation of the Prohibition of Printing; The University of Vilna and the Period of Romanticism; From the Closing of the University to the Ending of Serfdom. Pp. 262-298: The Period of the Prohibition of Printing (1865-1904) - The Epoch of the Ausra; Prose Writing by Women at the End of the Century; Maironis and the Idealism in the Lyrics of His Time. Pp. 298-341: A Cross Section of the Most Recent Developments in Lithuanian Literature - The Period of Transition; The New Lyricism; Prose and Drama; Mykolaitis Putinas and Kreve Mickevicius.]

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Harvest festival.

533 A number of songs are characterised by their dramatic quality; ballads in which the love element predominates are commonly preferred to those dealing with violent and terrible happenings.

The melodies of these popular songs — except when influenced by individual art — are simple and sincere; their gaiety is subdued, their melancholy marked by tenderness. The rhythm is seldom lively and the expression of feeling is never violent. Both music and poetry reflect a peaceful state of mind.

538 There is a wealth of tales and legends influenced mainly by Eastern Europe; some contain authentic Scandinavian elements. The most popular legends are those about the dead, fairies, the devil and witches; short interpolations of song are often found.

The love of fairies and the supernatural persists, though the belief in them has died out. The number of anecdotes, proverbs and riddles found bears witness to an ingenious turn of mind and a sense of humour.

The popular games contain all the elements of natural and healthy sport, and an endeavour is now being made to adapt them to modern requirements.